

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 17.—Vol. XVI.

Saturday, April 29, 1854.

Price One Penny.

LANGUAGE.

It is computed that there are now two or three thousand languages and dialects upon the earth. This is one of the most serious hindrances to international communication, and consequently to international unity of understanding, purpose, and action. Were the whole earth of one language and of one speech, as in ante-Babelian days, it would be an easy matter for a man to transact business with any other man, no matter to what nations or tribes they might respectively belong. But in the present state of things, a year or upwards of diligent application must be expended in acquiring another tongue, before a man can communicate, with any facility, his ideas to a people who do not understand his own language. Where communication with the people of several nations is necessary or beneficial, a man has to devote a corresponding amount of precious time in the attainment of the languages. Years of his life thus roll away in—what? Not in directly administering to any one's comfort, not in contributing directly to the welfare and happiness of society, not in co-operating directly with others for the advancement of mankind in the scale of being; no, but in learning mediums for the interchange of thought and the communication of intelligence. Every man learns one language as a medium of converse with his fellow men, but his power is very limited, for he is no better than a dumb man to the majority of his fellow creatures upon the earth. He cannot confer with them, nor they

with him, until he obtains a proficiency in the languages they have learned. But what a waste of precious time is here. The years of unremitting application occupied in acquiring a tolerable knowledge of only a few languages diminish most materially from a man's power of doing good, for, otherwise, the time might be occupied in building cities, planting farms, making the wilderness to blossom as the rose, and the desert to become tributary to the happiness of man; descending into the bowels of the earth, and bringing to light its hidden treasures, to adorn the abodes of industry; or exploring the vast expanse of space, and ascertaining the works of the great I AM, and the nature and relations of the worlds over which He reigns in glorious majesty.

The Elders find the diversity of language a most serious drawback to their efforts to extend the Gospel and warn the nations. It is true that by the gift of tongues power is given to men to speak languages otherwise unknown to them, as on the day of Pentecost, and as in many instances in these latter days, but all persons have not faith to occasionally receive and exercise the gift of tongues, with the interpretation thereof, and probably none have faith sufficient to rely, on all occasions, entirely on this gift, whilst on a mission to a people whose language they have not otherwise obtained. Therefore do the servants of God, in these days, as did the servants of God anciently, find it necessary to acquire, by diligent

application, the power of speaking and understanding the languages of those nations to which they are sent.

It is not to be expected that much can be done among the nations, while they are in anything like their present state, to bring them to the use of one language. So there is no hope of the difficulties of the Elders in advancing the Gospel on the earth being sensibly diminished in that respect. The nations are too much divided in their thoughts, habits, and interests, and too much under the influence of Satan, who is the author of confusion, to allow of a general scheme for the adoption of a universal language. As the nations are, with regard to language, so, it is to be feared, they must remain, in a great measure, until the powers and influences which now prevail on the earth are cast down, and become subject to the influence of the Spirit of God.

As far as that Spirit is poured out upon the people, its effect is to make them one, not only one in thoughts, purposes, joys, and sorrows, but one as to the medium of interchanging sentiment with each other. When that Spirit is poured out upon all flesh, there will be a universal mourning over the distracting remains of Babel, and a yearning for one all-pervading medium of communicating intelligence from man to man. Then will the littleness of undue affection for native tongues give way to the adoption of a pure language, embracing the excellencies, but excluding the anomalies and defects, of the thousands of Babel's fragments, as certainly and completely as the predilections of men for sectarian vagaries vanish when they receive the simple truths of the Gospel of Christ.

If we look to the cause of the division and corruption of language, we find that that cause was a direct act of rebellion against, and defiance to, the Almighty. God destroyed the old world by a flood of waters, because men had forsaken Him, and followed the evil imaginations of their own hearts. After men began again to multiply upon the earth, they thought they would destroy the possibility of another catastrophe like the flood, by building an immense tower, the top of which should reach to heaven, and afford a refuge far higher than any waters could ascend. This daring, heaven-defying rebellion met with the most signal visitation from the Almighty. The Lord came

down to the earth and saw the puny arm of defiance which was raised against Him, and straightway confounded the language of the earth, so that the people could not understand one another's speech. Not being able to converse with one another, or freely communicate their thoughts, they left off building the city and tower of Babel, "and from thence did the Lord scatter them abroad upon the face of all the earth."

Now, as confusion of language, and scattering over all the earth, were the consequences of rebellion and impious defiance, may it not be expected that the obedience of Israel to the Gospel, and their gathering from all nations, will be accompanied, or, at most, immediately followed, by the abolishment of the effects of the Babelian apostacy, and the re-introduction of one universal language upon the earth? We cannot conclude otherwise. And, indeed, how can the restitution of all things be brought to pass, unless one common language is used among men, as in days of old? A common language among the gathered sons of Israel seems to be indispensable for their complete union as one people, no more to be divided or scattered. Anything which can facilitate intercourse, and interchange of sentiment, will conduce correspondingly to the welfare of Zion, because thereby unity and harmony in thought and co-operation can be more rapidly secured. Well, thanks be to God, the promise has been given, that, in the latter days, He will give unto His people a pure language, that they may be one in that respect.

However, it must be remembered that this pure language is promised when the judgments of God have swept through the nations, and the proud thoughts and vaunted strength of the wicked are laid low. Hear what the Prophet says upon the subject—"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent." Zeph. iii. 8, 9.

But although judgment will be poured out on the nations before a pure language is revealed to the people, it does not neces-

sarily follow that the Saints in Zion, who will be gathered from every tongue, should not speak a common language, so that every facility, in that respect, may be rendered for the communication of information throughout the whole extent of the land, and for the intelligent and unembarrassed co-operation of all the people in advancing the stupendous interests of the kingdom of God. To every Saint, the desirableness of such a medium of intercourse in Zion, will daily become more and more obvious.

We do not imagine that attempts to introduce a common language among the Saints in Zion, will meet with the frowns of the Almighty, or be considered by Him as trespassing upon His prerogative. On the contrary, we firmly believe that the desires and exertions of His servants to this end, will be favourably looked upon by Him, and that He will inspire their hearts, and cause their exertions to become a blessing to the people, and to be greatly instrumental in bringing about that oneness of sentiment so necessary to their advancement towards perfection. It was therefore with great satisfaction that we learned that the Regency of the University of Deseret had taken the subject into consideration. We trust that they may be blessed in their deliberations, and inspired from on high, that their efforts may be wisely directed. If the Saints in Zion take hold on the subject, and it is to be expected they will, we believe that the Almighty will bless and prosper their endeavours, counting them for righteousness, and esteeming them as a manifest token of the desires of His people for the speedy approach of the time when the pure language will be enjoyed. For the people to strive after a universal language, is to prepare themselves for the reception of a pure one, and we believe that when the Lord sees such a spirit prevailing among the Saints, He will prepare to bless them with the long-promised and long-wished-for pure language.

All languages have excellencies, some a greater proportion than others, and all have defects. A language should be comprehensive, expressive, forcible, void of ambiguity and anomaly, and as simple in construction as possible. Suppose any one language, say, for instance, the English, as this language is probably as good upon the whole as any other, and as it is the one in which the Gospel was restored

to the earth, and in which the Gospel has been principally preached, and which most Saints understand—suppose this language be taken for a basis, and be riddled of divers anomalies and defects. There are many single words in foreign languages which express ideas more strongly and happily than do any single words in the English language. Such foreign words might be adapted, as thousands of words have been before, on the English basis, and thus the language be rendered more expressive, and more fertile, and be made to partake of a more universal character. When a word in a foreign language expresses as much as three or four or half a dozen words in the English language, surely it would be wiser to introduce that word into the English vocabulary. Again, where a foreign word gives a particular shade of signification, which the English language does not provide words to express, or at most but imperfectly, why of course it would be advisable to introduce that word into the English language. By such a means, the English language, or any other, might be rendered at once general in its character, widely varied, and highly expressive. And variety and condensed expressiveness make any language peculiarly forcible, fertile, and beautiful.

With reference to the characters of which words are composed, it is very certain that a great improvement could be made in the English language. There are thousands of words that have one, two, three, or more silent letters. This would be well to be remedied. It would be well if no word had a silent letter—all the characters which are used to form a word should be sounded.

Every character in the alphabet it seems should stand for a certain sound, and not, as at present, some letters be used to express two, three, four, or more different sounds, with no fixed rule for the choice of either. Nor should two or three characters represent a like sound, as is the case with several characters in the English alphabet. If each alphabetic character represented one and only one distinct sound, what a vast mountain of difficulty, what a multitude of incongruities, would be removed in the spelling and pronunciation of the English language.

Then, again, the characters of the alphabet should be simple, clearly defined, and facile in execution, so that they might

be easily learned, rapidly written, and readily deciphered. Many persons consider it desirable that the common written and printed characters should be identical. As to the shapes of the characters, many altogether superfluous outlines are presented by the alphabets now popular. The simplest characters seem to be thick and thin straight and curved lines, as used in short-hand alphabets. But the adoption of thick and thin characters does not appear advisable, as the distinction of thickness would sometimes be doubtful, especially in writing. A distinct character for each sound seems far preferable.

By using variously inclined straight and curved lines, and combinations with them of rings, hooks, and angles, an alphabet might be formed that would furnish respective characters for as many consonant and vowel sounds as are commonly in use. And such an alphabet would be more easily learned, and far more rapidly executed, than the common ones. For printing, these proposed characters could be made as small as any characters now in use, and would look far neater than most, taking up less space. There seems to be no need of any difference between capital and small characters, except in size. Using the same form for

the capital and the small characters, would do away with the needless trouble of learning two sets of characters. It is very well to have different sets of alphabetic characters for ornamental writing and printing, but for all the common correspondence and business of life the best alphabet is that which combines the greatest simplicity, legibility, condensation, facility of attainment, and rapidity of execution.

Rejecting dots and the horizontal straight line from the list of alphabetic characters, the present system of punctuation might remain as it is, at least until the alphabet rivals it in simplicity and adaptation to the required end.

Simplicity is the first and last of attainment. The wonderful regions of ambiguity and mystery lie between. So it might be a long time before perfect simplicity in the construction and application of a language would be arrived at. But reformation should not on that account be opposed, neither should the day of small things be despised, for "trifles make perfection, and perfection is no trifle."

The foregoing hints are merely suggestive on our part, and are given to induce reflection.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(From the "Deseret News," Dec. 1.)

I hope the congregation will lend us their undivided attention, and exercise their faith and prayers for those that speak, that the truth may be drawn out to the edification of all.

I always feel diffident to address the assemblies of the people of God, at the seat of the government of the Church, knowing that there are many that can edify and enlighten our minds better than I can. I always feel that I would sooner hear than speak. But nevertheless, I feel it my duty to impart my testimony, and exercise my gift among my brethren, according to my calling; I therefore shall address you for a while this morning.

There may be many strangers assembled with us, as at this season of the year

many are passing through this city from different parts of the world. The members of the Church need not complain, if I should address myself to the people as if they were all strangers, on the principles that are sometimes designated "MORMONISM;" and confine myself to some of the plain, simple, introductory principles of that system. It will refresh the minds of those acquainted with them, and perhaps edify them, and at the same time edify others.

Suppose I were to ask a question this morning, as a stranger, "What is Mormonism?" I suppose it is known to most men at all conversant with principles classed under that name, that it is a nickname, or a name applied by the public, and not used officially by the Church so called.

Mormon was a man, a Prophet, an author, a compiler, and a writer of a book. Mormon was a teacher of righteousness, holding certain doctrines. The Church of Jesus Christ of Latter-day Saints are agreed with Mormon, as well as with many other ancient writers, and hold to the same principles; therefore their neighbours have seen fit to call those principles they hold, "MORMONISM." They might as well have called them, *Abrahamism*, *Enochism*, or *Isaiahism*; because the ancient Prophets, Patriarchs, and Apostles, held to the same truths in general terms, only differing in circumstances, in distant countries and ages of the world, and acted upon the same general principles, according to the particular circumstances that surrounded them. But the world, out of all the ancients, have selected one called *Mormon*, and all the principles held by all good, inspired men of all ages and countries they have seen fit to sum up, and call "Mormonism." Well, it is as well as anything else, for aught I know; the name does not affect the principles.

The word of God, as written in the good old Book, designates the people of God by the name of Saints; which name is almost or quite as ancient, as any writings extant. Saint was spoken of by Enoch long before the flood. The same term was applied to the people of God by the Prophets, the Psalmist, and by the writers of the New Testament.

Not only was this term applied to Saints in ancient days, but the Patriarchs, Prophets, and Apostles applied it prophetically, speaking of the people of God in the latter days, when the kingdom should be given to the people of God, and the principles of God should bear rule over all the earth. Daniel and the other Prophets, in speaking of this subject, always call them the Saints of the Most High. They do not call them "Mormonites," Methodists, Presbyterians, Congregationalists, Jews, Pagans, or Mohammedans, nor yet Catholics; but the language of the Apostles and Prophets is, that the SAINTS of the Most High shall prevail—prevail over the world, establish a true order of government, and, in short, rule the lower world, and that all the nations shall bow to him who is at their head, and to the principles held by them.

Why not this be continued and sustained, O ye people of Christendom, and, letting these party names go by the board, and be classed among the things that were in the

darker ages, come to the proper and correct Scripture language, and when we speak of the people of God, call them SAINTS OF THE MOST HIGH?

Well, then, such is the name that the Church which I represent, do their business in. As such, they are known on their own records, and on the records of heaven, inasmuch as they are recognized there. But we know what the world mean when they say "Mormonism," and "Mormon." What are the principles called "Mormonism?" You may ask those who profess to be instructors of the people abroad in the States, and elsewhere—and very few of them will give you one correct idea in regard to the doctrines of the Latter-day Saints. Indeed they have not informed themselves, but remain in ignorance on the subject; and when they would show others, of course they cannot inform them correctly on that subject. But you will generally be informed, that "Mormonism" is a new religion, that it is something new under the sun, and of course is an innovation—a kind of trespass on Christianity, on the Bible, or on the good old way. "O," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails, Christianity will come down."

Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of a people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or in other words, certain individuals in this age enjoyed open visions.

Now we will stop, right at this point; it is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity, or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here to-day, and a person were to relate to him a vision wherein an angel appeared to him and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say

to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught, and introduced into the world?" I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose, for a moment, that Peter or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel.

Now that was the principle that disturbed this generation, in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient Church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it.

But where can we read, under the government of the Patriarchs, before the flood or after it; before Moses or after him; before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine of visions and ministering of angels would be discarded, or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian Church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God.

It is astonishing, then, to me, that the modern Christian world consider this a new doctrine, an innovation—a trespass

on Christianity. No! it is as old as the world, and as common among the true people of God, as His every day dealings with man. We will leave that point, and say, it is the Christian world, and not the Latter-day Saints, that have a new doctrine, provided they discard that principle.

What next? Why, that man, by vision, the ministering of angels, and by revelation, should be called with a high and holy calling—commissioned with a holy mission to preach, and teach, and warn, and prophesy, and call men to repentance. That was one of the first principles introductory to what is now called "Mormonism" in this age.

Is there anything new about that, anything strange, anything that differs from the Patriarchal ages, from the Jewish economy, the Mosaic dispensation, or from the dispensation called Christian? Similar things happened before Moses, in his day, and after his day; and among the Prophets, and in different ages. Were not such things common in the days of Jesus Christ, and after that in the days of the Apostles? Was not John the Baptist thus commissioned? Was not Jesus thus commissioned. And were not His Apostles, Elders, and Seventies? After his resurrection, and ascension into heaven, were not others called, and ordained under the hands of those who were thus commissioned, and called sometimes by visions and revelations directing them to those who were thus commissioned in order to be ordained? That was no new doctrine, no innovation on Christianity, no perversion of the Scriptural system, nor was it anything new, unless you call the old principle new.

Well, then, that the man thus commissioned should call upon others to turn from their sins; and that an individual, a government, a house, a city, a nation, or a world of people should perish unless they did turn from their sins—is that anything new? No. Every one conversant with the Bible will say, that such things took place frequently under all the different dispensations. The heathen were warned in this way. Individuals households, cities, nations, and the world have to be warned in this way, and especially under the Christian dispensation. So there was a special commission given to the servants of God, to go to all the world, and call upon everybody to repent, or whole nations should become disfranchised, scattered, and millions be destroy-

ed, as for instance the Jews at Jerusalem, because they would not hearken to it. It is nothing new, to cry to all men to repent, and warn different cities and nations of wars coming upon them, or that they will be damned if they do not repent. This is one of the early principles called "Mormonism." Is there anything new in this? Is there anything strange or unscriptural? No; no sensible professing Christian will maintain such a point for a moment.

Suppose that some people should hearken, when the ministering of angels takes place. Among many men one certain man is commissioned by revelation to preach the Gospel, and cry repentance. Suppose that some persons hearken and repent, and he should take them and walk down to the water, and bury them in the water in the name of the Father, and of the Son, and of the Holy Ghost, and raise them again out of the water, to represent the death and burial of Jesus Christ, and his resurrection from the dead; and to represent the faith of the individual thus ministered to, that he does believe in Jesus Christ, that he died, and that he did rise from the dead, and that he, the individual, does put his trust and confidence in him for the remission of sins and eternal life—is that anything new? Would that be new to Peter? Suppose some person was to relate before Peter and Paul today, and the Christians with them that lived when they lived—suppose they were all present, and this person told them that a man came along preaching repentance, and he called upon us to believe in Jesus Christ, and we did so, believing their testimony, and they took us and buried us in water, and raised us again out of the water unto newness of life—would Peter or John blame him? Would Paul say, "It is something new?" Or would he say, "Brother, thousands of us received the very same thing in ancient days?"

The Catholic Church profess to be the true Church—the ground and pillar of the truth, handed down by regular succession from the ancient Church, of which they are still members; and their priesthood and apostles are now of the very same Church which the New Testament calls the true Church at Rome. These Roman Catholics of modern times profess to be members of the very same Church that Paul wrote that epistle to. If they are, I will show you to demonstration, if the Scriptures be true, that this doctrine

called "Mormonism" is not a new doctrine. Paul, writing to that Church, of which they profess to be members, says, Know ye not, brethren, ye Romans, that as many of you as have been baptized into Christ, have been baptized into his death, being buried with him by baptism into death, that like as Christ rose from the dead, even so ye may walk in newness of life? Now this epistle containing this doctrine, was written by Paul to the Church at Rome, and which these modern people called Roman Catholics profess to be members of. If they are what they profess to be, every one of them have been buried with Christ in baptism, and have risen again to newness of life. We will however, leave them to decide whether that is really the case, or whether they are contented to sprinkle a few drops of water on an infant's face, and call that a burial! Paul said that was a principle of the true Church of Rome that had been buried with Christ by baptism into death, and risen to newness of life. Have these modern Roman Catholics gone forward repenting of their sins, and been buried in water, in the likeness of the death of Jesus Christ according to this pattern? If they have not, they are a spurious Church of Rome, and not real. Therefore, if they be the real Church of Rome, it will be no new thing to them when the Latter-day Saints inform them upon being buried with Christ in the likeness of his death, &c. If this is a new doctrine to them, they had better be looking about them to see if they have not got up a counterfeit Church of Rome, for Paul knew of only one, and the members of it were all "buried with Christ in baptism."

If 500 persons here were to say they came repenting of their sins, and went down and were buried in the waters of baptism, and had risen again to walk in newness of life, Paul would say, if he were here, "It is just what we used to do in ancient times; and I wrote to the Church of Rome, telling them that as many of them as were baptized into Christ were baptized into his death, buried with him by baptism into death," &c.

Now if this doctrine is new to the church of Rome, then it is that Church, that priesthood, and those members that have introduced something new, who are departing from the old Christian religion, and not the "Mormons."

This reasoning applies just the same to

the Church of England. They have just as good a right to have a Church in England as anywhere else—to have a national Church of England by law established, but if they are a true Church of God, all of them have been buried with Christ in baptism, &c., or the Apostle must have been mistaken, or there are two different kinds of Gospel.

Now if I were speaking to the state Church of England, or the state churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," &c.

I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrine of

the ancient Church, they hold the doctrine of the Apostles, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, &c. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter-day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, called so by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say if "Mormonism" prevails Christianity is in danger? for if it is a false Christianity, the quicker it falls the better.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 29, 1854.

CONDITION OF THE BRITISH CONFERENCES.—We have received reports from most of the Presidents since holding their Quarterly Conferences, and it affords us great satisfaction to learn of the generally prosperous state of the Church in the British Isles. With the return of warm weather, out-door preaching is being extensively adopted, and many persons are being baptized. With very few exceptions, the Priesthood are united, seeing eye to eye in their operations, which is the great secret of their success. When this is the case, the blessings of the Lord flow freely through the channel of the Priesthood, and men are brought to know God through obedience to the Gospel. The gifts of the Gospel are being more freely enjoyed, the sick are healed, devils are cast out, and the faith of many is being greatly strengthened. The emigration of many Presidents and Travelling Elders has given room for fresh labourers to step into the field, determined through the blessing of God to reap a rich harvest of souls. Every thing seems favourable to the accomplishment of a good work the coming season.

While the Lord is working upon the hearts of the people through the testimony of His servants, the nations are feeling that His judgments are upon them, as the Elders have testified they would be, and that He will turn and overturn the powers of earth until the powers of heaven triumph, all of which is calculated to arouse the attention of every thinking mind.

We learn that considerable inquiry exists among strangers, who are anxious to

discern the correct features of "Mormonism," that they may be able to contrast it with the prevailing systems of the day; and where a faithful examination is made, the results are generally most favourable. The practical working of "Mormonism" is not only surprising to the observer, but it forces upon him the conviction, that it is destined to accomplish for mankind, a more glorious purpose than human wisdom alone could devise. Notwithstanding the universally convulsed state of Europe, which is at present the world's topic, we find that the progress of the Saints does not pass unobserved, neither will it from henceforth. While the devil has power to array nation against nation, and lead the hosts of men to the slaughter, he will not forget who his real enemies are, and men will oftentimes be stirred up to anger against the Saints, without any apparent cause. This has often been the case, and the world seems still inclined to oppose "Mormonism," but so sure as the world is against "Mormonism," "Mormonism" is against the world, and the position of each must sooner or later be defined to the understanding of all.

In the mean time, while there is a degree of tranquillity, the Elders cannot be too diligent in warning the people, and in exhorting the Saints. Let them therefore lift up their voices wherever they can be heard, and declare the way of life that has been so manifestly revealed from heaven, that the keys and powers of the great and last dispensation have been committed unto men through Joseph Smith, unto whom the angels of heaven administered, and that the Prophet Brigham is now God's representative upon earth. The Lord has not left Himself without a witness, either in heaven or on earth; and where the all important truths of this dispensation of all dispensations are testified of in all meekness and lowliness of heart, by the power of God, that testimony will pierce like a two edged sword, and leave a sting that can never be removed but by burial with Christ in baptism, and obtaining the answer of a good conscience towards God.

Our prayers and exertions are that the work of righteousness may spread and increase, until its reign shall be universal, and we trust that every Elder and servant of God will so faithfully perform the labour assigned to them, that they will not be ashamed of the reward which will follow.

HOME INTELLIGENCE — Leicestershire Conference. — Nottingham, April 6, Elder Charles Smith writes. The Saints were feeling well, the work was spreading. In one old Branch, there had recently been seven or eight baptisms.

At a new place, twelve baptisms had been reported, and many persons were believing, though the new members were expecting to have notice to leave their houses and employ. At Empingham, the meetings of the Saints had been disturbed by a number of low fellows headed by a Baptist preacher. Elder Frost had summoned him before a magistrate, but without much satisfaction. Since then, things had been quieter.

Bradford Conference. — York, April 8, Elders Edward Bunker and Millen Atwood write. Quite a number of baptisms had occurred during the past quarter, the meetings in the large Branches were well attended, the Priesthood were united, and many persons were inquiring after the truth.

London Conference. — London, April 9, Elder G. Robinson writes. A certain Anti-Mormon lecturer was employing his time occasionally in disturbing the meetings of the Saints, in consequence of which an excitement was created in places. Many of the middle classes were inquiring into the work.

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

[September, 1838.]

Saturday 8th. The camp passed on into the State of Illinois, leaving Pilot Grove on the right. Travelled twenty-five miles. Four hundred and forty-eight from Kirtland.

The Presidency met in Council with the Committee from Chariton County, together with General Atchison, where a relation was given of the whole matter, the present state of excitement, and the cause of all this confusion. These gentlemen expressed their fullest satisfaction upon the subject, considering they had been outrageously imposed upon in this matter. They left, this afternoon, apparently perfectly satisfied with the interview.

News came this evening, that the mob were to attack Adam-ondi-ahman, and a few of the brethren started to assist the brethren to defend themselves.

Sunday 9th. This morning, a company in addition to what went last evening, went to Adam-ondi-ahman to assist the brethren there in their defence against the mob.

Captain William Allred took a company of ten mounted men, and went to intercept a team with guns and ammunition from Richmond for the mob in Davies. They found the wagon broken down, and the boxes of guns drawn into the high grass near by the wagon, no one present that could be discovered. In a short time two men on horse-back, came from towards the camp of the mob, and immediately behind them was a man with a wagon; they all came up and were taken by virtue of a writ, supposing them to be the men who were abetting the mob in carrying the guns and ammunition to those murderers, yea, and murderers too in cool blood. The men were taken together with the guns to Far West; the guns were distributed among the brethren, for their defence, and the prisoners were held in custody.

This was a glorious day indeed, the plans of the mob were frustrated in losing their guns, and all their efforts appeared to be blasted.

The mob continued to take prisoners at their pleasure; some they keep, and

some they let go. They try all in their power to make us commit the first act of violence. They frequently send in word that they are torturing the prisoners to death, in the most aggravating manner, but we understand all their ways, and their cunning and wisdom are not past finding out.

Captain Allred acted under the civil authorities in Caldwell, who issued the writ for securing the arms, and arresting the carriers. The prisoners were brought to Far West for trial.

The camp travelled two miles before breakfast, and tented on each side of little Ambro, near the west line of Edgar County, where the sisters made a washing, directed by the Council, as they had not had the privilege for some days, while some had died and others were sick.

The camp was instructed that they could not all go up to Zion in a body, but it was wisdom that some should look out places and stop through the winter and work, and get means to keep themselves when they arrived, as the money received at Bath was growing short; but the Seventies ought to go up and locate their families, and go forth and preach the Gospel.

Monday 10th. Nine or ten families concluded to look for a place and stop over winter.

The camp passed Independence, and across a fifteen mile prairie, in all twenty-two miles, and encamped by a small stream.

This day, the prisoners John B. Comer, William L. McHoney, and Allen Miller, were brought before Albert Petty, Justice of the Peace, for examination. The prisoners asked for bail, to allow time to get counsel. The law allowed no bail, but the Court adjourned till Wednesday, to give time to prisoners to get counsel.

After the arrest, the facts were communicated to Judge King by letter, under date of "Richmond, September 10th," asking his advice how to dispose of the guns and prisoners.

Judge King advised by letter, to "turn the prisoners loose, and let them receive kind treatment;" that the guns were government property, in the care of Captain

Pollard of his vicinity, but whether they went by his authority or permission he could not say, he was at a loss to give any advice about them; "they shall not, through any agency of mine, be taken from you to be converted and used for illegal purposes. A. A. KING." (Directed to Messrs. Smith and Rigdon.)

Under the same date, Judge King advised General Atchison "to send two hundred or more men, and dispel the forces in Davies and all the assembled armed forces in Caldwell, and cause those Mormons who refuse to give up, to surrender, and be recognized, for it will not do to compromise the law with them." What compromise need there be, Judge King, for no "Mormons" had refused to surrender to the requisitions of the law? It is mob violence, alone, that the "Mormons" are contending against.

A petition was this day made out by the citizens of Ray County, directed to General Atchison, to call out the Militia to suppress this insurrection in Caldwell and Davies, and save the effusion of blood, which must speedily take place unless prevented. Signed by Jesse Coates and twenty-eight others.

Tuesday 11th. The camp travelled sixteen miles across the prairie and pitched tents in Macan County.

Wednesday 12th. Camp travelled twenty-nine miles. Five hundred and thirty-four from Kirtland.

This day, the prisoners, John B. Comer and his comrades, were put upon trial. It was proven to the Court that the guns were taken by one of the prisoners, and that they were taking them to Davies County to arm the mob. It was also proved that the mob was collecting for the purpose of driving the Saints from their homes. The prisoners were held to bail for their appearance at the Circuit Court, Comer as principal, the others were hired into his service.

This day, also, a communication was made to Governor Boggs, dated Davies County, containing all the falsehoods and lies that the evil geniuses of mobocrats, villains, and murderers could invent, charging the "Mormons" with every crime they themselves had been guilty of, and calling the "Mormons" impostors, rebels, Canadian refugees, emissaries of the prince of darkness, &c. Signed, "The citizens of Davies and Livingston Counties."

Under this date, General Atchison in-

formed the Governor, by letter from Head Quarters at Richmond, that on the solicitation of the citizens and the advice of the Judge of the Circuit, he had ordered out four companies of fifty men each from the Militia of Clay County, and a like number from Ray; also four hundred men to hold themselves in readiness if required, all mounted and Riflemen, except one company of Infantry. The troops will proceed immediately to the scene of excitement and insurrection.

About this time sixty or more mobbers entered De Witt and warned the brethren to leave the place.

Thursday 13th. The camp travelled to Bolivia, twelve miles. Brother Thornton's child died in the evening, and was buried on the morning of the 14th.

Friday 14th. The camp passed through Springfield, which it is expected will soon be the capital of Illinois, instead of Vandalia. Much opposition was manifested at Springfield in the countenances of men, in their hard and unrighteous remarks against Joseph Smith and the Church, and in much laughing. Fever and ague, and chills and fever are the prevailing diseases in this place. The drought continues, the water in the wells is very low, and many springs are entirely dry. Many families found stopping places before arriving here.

The camp is sometimes short of food, both for man and beast, and they know what it is to be hungry. Their living, for the last one hundred miles, has been boiled corn, and shaving pudding, which is made of new corn ears shaved upon a jointer or fore plane. It is excellent with milk, butter, or sweetening, and with an occasional mixture of pork, flour, potatoes, pumpkins, melons, &c., makes a comfortable living. The cobs and remaining corn are given to the horses, so that nothing is lost; hence the proverb goes forth in the world, "The Mormons would starve a host of enemies to death, for they will live where every body else would die."

The camp numbers about two hundred and sixty. There were five hundred and fifteen, but they have been scattered to the four winds; and it is because of selfishness, covetousness, murmurings, and complainings, and not having fulfilled their covenants, that they have been thus scattered.

Travelled twenty-three miles, and tented five miles west of Springfield. Five hundred and sixty-nine miles from Kirtland.

I was at home after three o'clock in the evening.

William Dryden, Justice of the Peace in Davies County, stated to the Governor, in a long communication, that he had issued a writ against Alanson Ripley, George A. Smith, and others, for assaulting and threatening Adam Black, on the eighth of August last; and that the officer, with a guard of ten men, in attempting to serve the writ, was forcibly driven from the town where the offenders were supposed to be, and that the "Mormons" were so well armed and so numerous in Caldwell and Davies, that the judicial power of the counties was wholly unable to execute a writ against a "Mormon," and that the "Mormons" held the "institutions of the country in utter contempt," with many more such lies of the blackest kind: upon which Governor Boggs issued an order to General David R. Atchison, of the third Division of Missouri Militia, through the Adjutant General B. M. Lisle, to raise a sufficient force of troops under his command, and aid the civil officers in Davies County, to execute all writs and other processes, in their charge, and especially assist the officer charged with the execution of a writ issued by William Dryden, Justice of the Peace, on the twenty-ninth of August last, for the arrest of Alanson Ripley, George A. Smith, and others, and bring the offenders to Justice.

The following letter gives a tolerably fair view of the movements of the Militia for a few days past.

Head Quarters, 1st Brigade, 3rd Division,
Missouri Militia, Camp at Grand River,
September 15, 1838.

Major General David R. Atchison, commanding 3rd Division Missouri Militia—

Sir—In pursuance of your orders, dated 11th instant, I issued orders to Colonel William A. Dunn, commanding the 28th regiment, to raise four companies of mounted Riflemen, consisting of fifty men each; also to Colonel John Boulware, commanding 70th regiment, to raise two companies of mounted Riflemen, consisting each of like number, to start forthwith for service in the Counties of Caldwell and Davies.

On the same day, Colonel Dunn obtained the four companies of volunteers required from the 28th regiment, and on the morning of the 12th I took the command in person, and marched to the line of Caldwell, at which point, I ordered the Colonels to

march the regiments to the timber on Crooked River. I then started for Far West, the County Seat of Caldwell, accompanied by my aid alone.

On arriving at that place, I found Comer, Miller, and McHoney, the prisoners mentioned in your order. I demanded of the guard, who had them in confinement, to deliver them over to me, which was promptly done. I also found that the guns that had been captured by the Sheriff and citizens of Caldwell, had been distributed and placed in the hands of the soldiery, and scattered over the country; I ordered them to be immediately collected and delivered up to me. I then sent an express to Colonel Dunn to march the regiment by day light, for that place, where he arrived about seven A.M., making forty miles since ten o'clock, A.M. on the previous day.

When my command arrived, the guns were delivered up, amounting to forty-two stand, three stand could not be produced, as they had probably gone to Davies County. I sent these guns under a guard, to your command in Ray County, together with the prisoner Comer, the other two being citizens of Davies, I retained, and brought with me to this County, and released them on parol of honour, as I conceived their detention illegal.

At eight o'clock A.M., we took up the line of march, and proceeded through Mill Port in Davies County, thirty-seven miles from our former encampment, and arrived at the camp of the citizens of Davies and other adjoining Counties, which amounted to between two and three hundred, as their Commander, Dr. Austin, of Carroll, informed me. Your order requiring them to disperse, which had been forwarded in advance of my command, by your aid, James M. Hughes, was read to them, and they were required to disperse. They professed that their object for arming and collecting was solely for defence, but they were marching and counter marching guards out; and myself and others who approached the camp were taken to task, and required to wait the approach of the sergeant of the guard. I had an interview with Dr. Austin, and his professions were all pacific. But they still continue in arms, marching and counter marching.

I then proceeded with your aid, J. M. Hughes, and my aid, Benjamin Holliday, to the Mormon encampment commanded by Colonel Wight. We held a conference with him, and he professed entire willingness to disband, and surrender up to me every one of the Mormons accused of crime, and required in return that the hostile forces, collected by the other citizens of the County, should also disband. At the camp commanded by Dr. Austin, I demanded the prisoner, de-

manded in your order, who had been released on the evening after my arrival in their vicinity.

I took up line of march, and encamped in the direct road between the two hostile encampments, where I have remained since, within about two-and-a-half miles of Wight's encampment, and sometimes the other camp is nearer, and sometimes further from me. I intend to occupy this position until your arrival, as I deem it best to preserve peace, and prevent an engagement between the parties, and if kept so for a few days, they will doubtless disband without coercion. I have the honour to be, yours with respect,

A. W. DONIPHAN,

Brig.-General 1st Brigade, 3rd Division
Missouri Militia.

(To be continued.)

By this it is clearly seen that the officers and troops acting under the Governor's orders, had very little regard to the laws of the land, otherwise, Comer, Miller, and McHoney would not have been discharged by them.

I was at and about home this day, attending to my business as usual.

The camp travelled twelve miles before breakfast, and pitched their tents near Elder Keeler's. There was some contention among them, and brother Pierce's child died this afternoon, and was buried in the camp ground.

HOME INTELLIGENCE.

THE WORK IN WALES—BAPTISMS—GIFTS OF THE SPIRIT—GOOD PROSPECTS.

Merthyr, April 3, 1854.

President S. W. Richards—Dear Brother—On the 25th and 26th ult. we enjoyed a good meeting of the East Glamorganshire Conference here. All was peace and goodwill with the Priesthood and the Saints, much of the Spirit of God was enjoyed, all seeing eye to eye in all matters of business done; many responded to the call to go and open new places of preaching, two new Branches were organized, and fifty baptisms reported.

The Priesthood generally are realizing their duty of saving souls; they take hold with zeal in reformation, out-door preaching, tract distributing, and, better than all, they manifest a determination generally to live their religion before the world; the results are, that the Lord rewards their diligence by copious out-pourings of His Holy Spirit, nearly all the Branches in this Conference have received the various gifts of the Spirit, of late; and I am cheered with similar good news from all the Conferences. Present prospects flatter me that, by the aid and blessing of Him who owns the work, much good will be done, and there will be a great gathering into His fold.

The Presidents of other Conferences are alive to the importance of faithfully warning men this coming summer, and are preparing for the campaign with energy.

I have just returned from attending a Conference in Brecknockshire, and I am happy to say that truly the Spirit of the Lord is there, and the prospects are cheering; love and union abound generally.

I intend visiting Monmouthshire Conference next Sunday, where they have lately baptized about fifty.

I learn that the circulation of the *Star* and the *Udgorn* is increasing gradually, although the agents do not order more from the offices.

A few days ago, we had the pleasure of baptizing a neighbouring Baptist minister, and one of his local preachers. Many of their former members came to witness their confirmation, when I had a good opportunity of laying the truth before them. They listened attentively and respectfully, and I believe that the spirit of truth impressed an unvarnished testimony upon their minds. The two brethren have received testimonies of the truth, and are zealously testifying unto others.

The same day and hour, at another place, a Unitarian minister was baptized, who is a promising young man also. He never ceased praying for forty-nine hours after baptism, until the Lord blessed him with His Spirit in much power and demonstration.

The young man straightway went amongst his old associates, and testified

of the truth. Instead of converting all before him, as he had anticipated, he was expelled from a college where he had been sometime graduating, his friends scorned and his parents disowned him, but he came here in good cheer, and says that he has found a better Father than the one he lost, and better friends.

May the Lord bless the three with perseverance to endure all things, and make them a blessing to many of their old associates, many of whom are not far behind, they say.

Thus, you see, dear brother, that the Lord is crowning our labours with some success, although but preludes to a spon-

taneous harvest of souls, I trust. A spirit of inquiry is manifest in the world, and the crowds who come to hear preaching, indicate that the Lord has many more children in Wales yet.

I crave an interest in your prayers, to rightly administer the word of life to Saint and sinner, and for the prosperity of the kingdom of God in Wales.

With kind regards to yourself, brother Linforth, and the brethren in the office, and ever praying for your success in all things pertaining to your high and responsible calling, I am truly your brother, &c.,

D. JONES.

THE FRENCH EMIGRATION.

Dear Brother S. W. Richards—It is with great pleasure that I now write to inform you that I have just returned to this town, after escorting a company of Saints under the presidency of Elder William Taylor, on board the splendid ship *Marshfield*, bound for New Orleans, all in good health and spirits, rejoicing that the time had come that they could leave the shores of Babylon for their home in the West.

I arrived in Liverpool, from the Isle of Jersey, in the French Mission, on the 17th of March, with a company of Saints on their way to the Valleys of the mountains, all enjoying a good degree of health and spirits. We left Elder James Hart in London, with some few Saints from Jersey, who followed, and went with the Saints on board the *Germanicus*, it being more convenient for his family to go in company with their relatives from London.

Our company numbered some forty-three beside those with Elder Hart. When we arrived in Liverpool, we found that the ship in which the Saints with me were to sail, was not fully determined upon, which somewhat disappointed them for a moment. But when they became acquainted with your zeal and untiring exertions in behalf of the Saints, they felt satisfied that all was well, and consoled themselves with this saying—all things will work together for good to them that love God, and are called according to His purpose. The favourable cir-

Liverpool, April 8, 1854.

cumstances under which they left were satisfactory evidence of that faith.

From the best accounts I have of the ships that have been employed in shipping the Saints this season, the *Marshfield* was not inferior to the best, as to cleanliness and convenience; and with regard to her officers, I say, with great pleasure, that the short acquaintance I had with them was very satisfactory. Captain Torrey appears to be a man well adapted for the situation he holds, as also the first mate, and I believe that they will do all in their power to make the Saints comfortable. I was also well pleased with the wisdom and zeal manifested by Elder William Taylor, in organizing the company into wards or districts, and placing proper officers over them. Also I was pleased to learn that the Saints fully concurred in his plans and rules, by which they were to be governed during their voyage.

The ship weighed anchor about nine o'clock this morning, and was towed by the steam tug into the open sea, when brother James Marsden and myself took leave of the Saints and returned with the steamer, leaving them rejoicing in songs, and full of gladness that they were bidding farewell to the shores of Babylon. My heart is filled with joy to see the prophecies fulfilling, and the sons and daughters of Israel gathering home to Zion.

I expect to start in the morning for

Jersey, to resume my labours in the French mission. With the full confidence that I shall be remembered before the Lord in your prayers, and the faith and prayers of the Saints, that I may be able to gather out the honest in heart in that nation, I joyfully return to my field of labour.

Please remember me to Elder D. Spencer, and all the Elders associated with you in the office.

I remain yours in the bonds of the Gospel.

A. L. LAMORREUX.

THE MORMONS.

The Mormon settlements—for there are now several of them between the spot at which they planted their first stake and the little lake Utah, about 40 miles further down the valley—are chiefly distinguished by the air of comfort which pervades them. If cleanliness really be akin to godliness, the "Saints" may be considered saints indeed; for, so far as the laws of the community bear upon the physical condition of the people, they must be considered in the highest degree wise and beneficial in their operation. It is, no doubt, a much more easy thing to begin well in such matters—to establish a settlement on a spot where there is every facility for encouraging cleanliness, than it is to operate, by any enactment whatever, upon a community huddled together in the streets of an old city. But the wonder is, that the Mormons, thousands of whom must have emigrated from the dirtiest parts of our manufacturing towns, have been converted to a fastidiously cleanly people. The plan of their first city of Deseret provided expressly for the preser-

vation of that freshness and natural purity which its founders admired when the site was chosen. The houses are all built at some little distance from each other; and the water of the river which flows through the valley, has been conveyed into the City for sanitary as well as agricultural purposes. Intemperance is little known among them, there is no lack of excitement among them, and yet, during our sojourn in the city of the Great Salt Lake, there was only one occasion on which stimulating liquors were placed before the guests. The Mormons are all fond of amusement; and more information may be obtained respecting their habits and doctrines amid the chattering of an evening party than from the lips of their Governor. Every female not disposed of, can, by proper arrangements, demand to be married. There is a sort of perpetual leap year, therefore, and that, too, in the very strictest sense of the privilege supposed to belong to the fair sex at that period.—*Brighton Guardian*, March 22.

VARIETIES.

MISS SUSAN NIPPER says that the Russians have an awful responsibility resting on them for killing the Turks, for every Turk who is killed leaves a dozen widows.

WHEN Baxter was on one occasion brought before Judge Jeffries, "Richard," said the brutal chief justice, "I see a rogue in thy face." "I had not known before," replied Baxter, "that my face was a mirror."

AN American paper states that India rubber sleepers have been laid down on part of the New Jersey Central Railroad, and that the result is that the carriages pass along with a springy and elastic motion, without noise or jolting.

PRONUNCIATION OF BIBLE NAMES.—The clerk of a retired parish, who had to read the first lesson, always used to make a hash of Shadrach, Meshach, and Abednego; and, as the names are twelve times repeated in the third chapter of Daniel, after getting through the first time, he called them "the aforesaid gentlemen" afterwards.

A CERTAIN eminent leading counsel is celebrated at the bar for the following mode of examining a witness: "Now, pray listen to the question I am going to ask you. Be attentive. Remember you will answer as you please, and remember I don't care a rush what you answer," &c. The learned lord now on the woolpack, somewhat weary of his perorations, one day accosted him in the street. "Ha! is it you, C—? Now, pray listen to the question I am going to ask you. Be attentive. Remember you will answer as you please, and remember I don't care a rush what you answer?" *How are you?*